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[Sir R. L'Estrange]
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THE

Observator's Observations

UPON THE

BILL of EXCLUSION.

Let every one mend one, and begin the Reformation at Home. Do as You would be done by, is no Text for Excluders.

TRIMMER. THere's more a Stir with You, and your *Politiques*, *Morals* and *Duties*, than with half the Town beside. As if there were no *brains* forsooth, but under your *Night-cap*; no conscience or loyalty but under your *doublet*. Prethee let's have no more of these invidious, and grating *reflexions* upon Controversies that are now dead and buried; no raking of *Exclusions*, and *Associations* out of their *Graves* again: Reform at home first, before you break in upon the Province of your *Neighbours*. Let but every man mend one, and we shall quickly have a good World on't. In fine, *do as you would be done by*, is a good Lesson.

OBSERVATOR. Wouldst thou have the History of the *Exclusion* so forgotten, as to leave the common peo-

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ple ſtill *poring*, and *brooding* upon the Principle of it? Or wouldſt thou have ſuch an *Amneſty* paſs'd upon the *Aſſociation*, as utterly to ſuppreſs the memory of the *Crime*, and yet uphold the reputation and credit of the *Poſition*: & conſequently, ſupport the lawfulneſs, and the authority of the *Practice*? So that all this while here is but private medling on the one hand, to the hazard and diſhonour of the *Crown*, the Royal Family, and the publick Peace: and private medling on the other hand, to detect the Rottenneſs, the Hypocriſy, and the pernicious Tendeney of thoſe Doctrines and Doings. How comes it to be more lawful, (nay and laudable too) for a *Quack* to give the Kings Subjects Poyſon in their Porridge, then for an honeſt man to offer them a plain *Doſe of Sallet-oyle* to fetch it up again? And now to go on with ye, 'Tis good advice for every man to Reform at home, before he takes upon him to reform others: And it is as good advice taken, as given. If you find that I do not practice my ſelf, what I inculcate to others; do but ſay *Wherein*, and I ſhall take it well to be minded of it: And in the mean time, I would have you to conſider a little, of Governing your ſelf by thoſe meaſures that you preſcribe to others. What are all your Petitions but Invectives againſt your *Superiors*, and *Cenſorious Reflections* upon the management of publick Affairs? How many thouſands of bodies and ſouls; How many millions of Money might have been ſav'd, if your Weavers, your Butchers; Tinkers and Coblers had been kept to their Looms, their Kettles, and their Stalls, inſtead of trooping to *Weſtminſter* to adviſe with the *Cloſe Committee*, about the ſettling of *Religion*, and State; the Rights and Priviledges of *Parliament*, the Liberties of the Subject; and the Reformation of *England* and *Ireland*, in.

in Doctrine, Worship, Discipline and Government, according to the word of God, and the Example of the best Reformed *Churches*; And I know nothing to the contrary, but that the *late King* might have ordered the business of Calling and Dissolving Parliaments; or of making *War* and *Peace*; Every jot as well by his *Authority* Royal, or the advice of his *Privy Council*, without troubling so many *Bumkins* and *Mechanicks* to leave their Ploughs, their Shops, and their Trades, only to lend a *Helping Hand* to the keeping of the *Ark* steddy. The very support of your Interest is the license of the multitude, and the only *Argument* for your Cause, is the madness of the people. What are all your *Vox-Populi's*, and *Patriæ's*, but the Usurpations and Encrochments of *Fools* upon the business of *Wise Men*; and the setting of the *Government* upon the Head, with the heels uppermost? what are all your *Popular Remonstrances*, and *Addresses*, I say, but so many Attempts of the *Mobile*, to confound and subvert the *order* of the Publick, by intermedling in matters which they have nothing to do withal? Why d'ye not *live-up* to the moderation that you Preach, and keep within the compass that you prescribe? The Subjects part is *Resignation*, and *obedience*; and that which you impose upon the world for Reformation, is downright Sedition; and 'tis not the Name, or Colour of Liberty, or Religion, that will bear out private men in any *Enterprises* whatsoever, upon the work and authority of their Governors. In one word, your Conversations are a direct *Contradiction* to your Precepts, and your Discourses.

Trim. As in what Particulars, I prethee?

Obs. Why truly, in the Whole Course of what you either Recommend, or condemn, you are the greatest meddelers in

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Nature, your ſelves, and yet at the ſame time the Greateſt Complainers of other peoples medling; as if the Reputation of a *Trimmer*, were more Sacred, on the One hand, then the Honour of the Government, on the other. And 'tis much at the ſame Rate, that you manage the Doctrine of, *do as you would be done by*. As for the purpoſe; How would all your popular Sticklers for the Sovereignty of the People, take it, to be Beaten out of doors by their Own ſervants, and to have their *Children* riſe in Rebellion againſt their Fathers? What a hurry have we had; what *Plotting*, *Swearing* and *Conſpiring*, to cut off the unchangable Succeſſion of the Crown, as the only Expedient under the *Sun*, to deliver us from Death and Damnation? To ſay nothing of the *Impoſture*, both of the Fears, and of the Dangers: To ſay nothing of the Treaſon that was Cover'd under the *Cloack* of That Excluſion: To ſay nothing again, of the Malicious Manage of the Contrivance which was as Rude, and unmannerly, as it was Wicked and unjuſt: But to ſpeak a word now, to parity of Reaſon in the Caſe. How would the Agitators of the Excluſion of a Lawfull Prince, take it to be pay'd in their own Quoyn and Diſinherited, themſelves? If either Conſcience, or Pollicy may be heard upon the Point, the Equity lies Infinitely Stronger Againſt the Subject; If they ſhall pretend to be Jelous, without Reaſon; Pragmatical, againſt Law, and Impoſing, beyond preſident. In one word? according to your Rule of *Do as you would be done by*, Every man that would diſinherit deſerves to be diſinherited.

Trim. Nay, I have nothing to ſay to the contrary, but that it was an *Ill Buſ'neſs*, Though the Devil, let me tell ye, is not always ſo black, *as they paint him.*

Obſ. But for the *Devil of the Bill of Excluſion*, I Defy All

All the *Painters* in nature, to make him *blacker* then he is But no man can Sufficiently *Abominate* That *Execrable Project*, without laying it in All the *Hideous Colours*, before his Eyes. Do but Read it there a little; and if thou haſt but one Drop of Honeſt, *Engliſh*, or *Chriſtian Blood* in thy *Veins*, 'twill fire the very *Soul* of thee, with *Indignation*, and *Horrour*.

James Duke of *York* is by this Bill, in the Firſt place to be made [*For ever Uncapable to Inherit, Poſſeſs, or enjoy the Imperial Crown of this Realm, and of the Kingdom of* Ireland, *and the Dominions, and Territories to them, or either of them Belonging, or to have, Exercise, or Enjoy Any Dominion, Power, Juriſdiction, or Authority in the ſame Kingdoms, Dominions, or Any of them.* Bill of Excluſion] Now go on your ſelf there.

Trim. [If the ſaid *James* Duke of *York* ſhall at any time hereafter Challenge, Claime, or Attempt to poſſeſs, or Enjoy, or ſhall take upon him to uſe, or Exerciſe Any Dominion, Power or Authority, or Juriſdiction within the ſaid Kingdoms, or Dominions, or any of them, as King or chief Magiſtrate of the Same, that then he the ſaid *James* Duk of *York*, for every ſuch Offence ſhall be deemed, & Adjudged Guilty of *High-Treaſon*, and ſhall Suffer the Pains, Penalties, and Forfeitures, as in Caſe of *High-Treaſon* ibid]

Olſ Plain-Dealing is beſt ameng Friends.

Trim. And further [That if any Perſon, or Perſons whatſoever ſhall Aſſiſt, or Maintain, *Abett*, or Willingly adhere unto the ſaid *James* Duke of *York*, in ſuch Challenge Claim, or Attempt, or ſhall of themſelves attempt, or Endeavour to put, or bring the ſaid *James* Duke of *York* into the poſſeſſion, or Exerciſe, of any Regal power, Juriſdiction,

on, or authority, within the Kingdoms and Dominions aforesaid, or shall by Writing or Preaching advisedly publish, Maintain, or declare, that he hath any Right, Title, or authority to the Office of King or Chief Magistrate of the Kingdoms and Dominions aforesaid, That then every such person shall be Deemed, and Adjudged guilty of *High-Treason*: and that he Suffer, and undergo the pains, Penalties, aforsaid. *Ibid.*] and forfeitures

Obs. Prethee tell me what did all the *Engagements*, *Negative Oaths*, and *Abjurations*, effectually, more then This *Bill of Exclusion*? Or what did *Cromwells High Court* of *Justice*, do *more*, or *Worse*, to *Charles the First*, then the Treatment that *This Bill* had provided for *James the Second*? But go on with it still.

Trim. [That he the said *James* Duke of *York* shall not at any time from and after the 5*th* of *November*. 1680. Return, or come into, or within any of the Kingdoms or Dominions aforesaid, And then He the said *James* Duke of *York*, shall be deemed, and Adjudged Guilty of *High-Treason*; and shall Suffer the penalties, and Forfeitures, as in Case of *High-Treason*. And further, that if Any Person or persons whatsoever, shall be aiding and Assisting unto such Return of the said *James* Duke of *York*, that then every such person shall be deemed, and Adjudged Guilty of *High-Treason*, and shall Suffer in Cases of *High-Treason*.]

Obs. Turn the Text now, of, *Do as you would be done by*, and see what will come on't. But what if the *Duke* should have *Return'd* after all this, with his friends about him, to Stand by him in the *Vindication* of his Right?

Trim. Why then [It shall and may be Lawfull to and for any Magistrates, Officers, and other Subjects whatsoever of these Kingoms and Dominions aforesaid; And they

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are hereby Enjoyned to apprehend, and ſecure the ſaid *James* Duke of *York*, and every other perſon offending in any of the premiſſes; And with him or them in caſe of Reſiſtance, to Fight, and him or them by Force to Subdue: For all which Actings, and for ſo doing, they are, and ſhall be by vertue of this Act Saved Harmleſs, and Indemnifyed *Ibid.*]

Obſ. Wel! And now read this *Laſt Enacted:*

Trim. [That during the Life of the ſaid *James* Duke of *York*, this Act ſhall be given in Charge, at every Aſſizes, and General Seſſions of the peace within the Kingdoms, Dominions, and Territories aforeſaid, and alſo ſhall be Openly read in Every Cathedral, and pariſh Church and Chappels within the aforeſaid Kingdoms, Dominions and Territories, by the ſeveral Reſpective Parſons, Vicars, Curates, and Readers thereof, who are hereby required Immediately after Divine ſervice, in the forenoon, to read the ſame twice in every year, That is to ſay, on the 25*th* of *December*, and upon *Eaſter day*, during the life of the ſaid *James* Duke of *York* Ibid.]

Obſ. Prethee take Notice, for a Concluſion; That the Motion was Firſt Open'd upon a Sunday; and now for the Memorial of This Holy Work, *Chriſtmas* and *Eaſter* were the two days Choſen out of the whole Calendar, for the ſolemnizing of the *Act:* And it is not All neither, that you have here, the moſt Violent, and Temerarious *Reſolution* perhaps, that ever was Taken: But the Deſign was manifeſtly Fore-lay'd: And *It Is little leſs then a Miracle for Any Reaſonable man to Engage in't, and not ſee through it.*

DUBLIN.
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